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was sincere in his belief in this regard, was not an epileptic, but hysterical, was subject to hallucinations and dreams, elevated by him into the sources of his revelation. He regarded himself as on a different plane from the prophets of his time, yet was much influenced by their methods. Then follows a discussion of Mohammed's conception of revelation in its essential character. It is occasioned by the sinfulness of man, who needs divine guidance for his salvation; this divine guidance is by revelation; it is the Quran, as made known to Mohammed; it is designed for all the world. It was prepared for in previous revelations, which are completed in it. The prophet hoped sincerely to bring Christians and Jews to recognize this truth. Since they disbelieved, he finally took a hostile attitude toward them. The third section deals with the contents of the revelation, which leads the author to outline a Quranic theology. In the fourth section the media of the revelation are given special treatment. The prophets of old, according to the author, were recognized by Mohammed as conveying divine truth, which he incorporated into the Quran, not as a conscious borrower, but as receiving their messages anew from God. Miracles and earthly punishments as conceived of by the prophet in the light of revelation are treated in this section. From this sketch of the contents of the volume it will be seen how much more Dr. Pautz includes under the doctrine of revelation than most theologians would recognize as belonging to it. Indeed, the handling of special points, like that of predestination in his second part, is quite unnecessary. One has to read too much to get at the heart of the matter. The book really touches on about everything bearing on Mohammed and his teaching. Nor can one say that it materially advances our knowledge along these lines. It is simply an admirable collection and discussion of materials which one would have to run through a number of larger works to gather up. As such, it is very acceptable, while it certainly should not be taken as sole authority on any of the points which it discusses.—G. S. GOODSPEED.

Die Echtheit der Bil'amsprüche, Num. 22-24, von Lic. theol. Franz Wobersin (Gütersloh: Bertelsmann, 1900; pp. 80; M. 1.20), is one of the marks of the reactionary movement in Germany against the radical biblical criticism, especially of the Pentateuch. The theme is discussed under two general heads: (1) the philologico-historical points, and (2) the biblico-theological issues. Each head is systematically subdivided, and the author enters into the details of the treatments of

Numb., chaps. 22-24, by many modern scholars, especially by Wellhausen, Dillmann, Kittel, Kuenen, and Cornill. His conclusions throughout on the different points under discussion are stiffly conservative. He finds no real grounds for the assumption of different sources in the Balaam account. And the unity of this record in which the Balaam poems appear is not disturbed by any philological investigation. The language gives the impression of unity, and the linguistic difficulties are not due to different sources, but rather to a faulty text, or to the obscurity of thought because of its great age. The contents are a unit; the first poem is related to the last, as a little stream to the great river that flows into the ocean (p. 47). Balaam, though a thorough heathen, was used of God as an organ of revelation to Israel. Moses took note of the narrative of Balaam and of his poems, and so they became known to Israel and are preserved for us. All the theological ideas of these poems are genuinely biblical and fit into the picture of Old Testament theology. These poems give us a perspective of the history of the world and of the kingdom of righteousness.—*Allgemeine Einleitung in den Hexateuch*, von Lic. Dr. Carl Steuernagel (Göttingen: Vandenhoeck & Ruprecht, 1900; pp. 249-86; M. 1), is a supplement to the author's commentaries that appeared in the Nowack series on Deuteronomy (1898) and Joshua (1899). In its thirty-six pages the author discusses (1) the Pentateuch and Hexateuch in general, (2) the tradition concerning the author of the Hexateuch and its value, (3) the necessity and possibility of distinguishing in the Pentateuch (Hexateuch) different coöperating authors, (4) the most important phases of the history of Hexateuch criticism, (5) the establishment of the newer document-hypothesis, (6) the individual original strata, (7) the combination of the sources or the editing of the Hexateuch. The author's conclusion, or solution of the problem presented by the Hexateuch, is not found solely in the so-called document-hypothesis. But a profound study of the four chief documents, commonly recognized in the Hexateuch, teaches that both the fragment- and the enlargement-hypothesis must be recognized, and that through them the document-hypothesis must be modified. While as a whole the document-hypothesis solves the problem, it is held that individual problems must find their solution in one of the three above-named hypotheses.—IRA M. PRICE.

The Jonah Legend: a Suggestion of Interpretation. By William Simpson. (London: Grant Richards, 1899; pp. 182; 7s. 6d.) Mr. Simpson's theory may be stated in his own words as follows: